

THE  
White Robe:

O R.  
The Undeiled Christian clothed in  
a VVhite Garment;

Held forth in a  
Farewel Sermon

PREACHED BY  
Mr. JOSEPH CARYL.

At Magnus, August the 17. 1662.



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## TO THE READER.

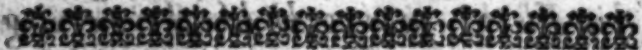
Courteous Reader,

**M**Y design (in putting this Sermon in print in this plain style, without the consent of the Author) is not to foment our own Discontents, or renew our own Grievs; but for this end onely, that the Words of a dying Minister, (or the last Words of a good Shepherd departing from his Flock) may not be like the morning dew upon the grass, but like the good seed that takes root, and brings forth abundance of fruit.

You have here the white Garment, that honorable Robe, and Angelical Habit, put upon all those who keep their gar-

## To the Reader.

ments undefiled. And truly I believe (this  
Reverend Author) who hath been so long  
a Master in the School of Christ, hath  
gotten so much experience, that he knows  
how to keep his own Garment undefiled;  
therefore we may the more safer follow  
his counsel, that if we walk not in the  
white of honor, and joy, and comfort here,  
we may walk in the white of Glory here-  
after.



A SER.



# A SERMON

PREACHED BY

Mr. JOSEPH CARYL,

August the 17. 1662. at Magnus.

Upon Revel. 3. *verse 4.* the latter part  
of that Verse.

*And they shall walk with me in white, for they are  
worthy.*

**I**N the former part of this Verse, you heard the  
Commendation of those few Names in *Sardis*:  
It was this, *They had not defiled their garments.*  
In this latter part you have their Incourage-  
ment in their Reward: *They shall walk with me  
in white.* In which Incouragement, I told you we  
might consider two things, or take it in two parts.

First, *That they should walk with Christ.*

Secondly, *They should walk in white.*

I have spoken to the former of these, *they shall walk  
with Christ*, and that the Scripture holds forth under  
a twofold notion:

First, As matter of duty. It is a duty to walk with  
Christ.

Mr. Caryl's Farewel Sermon.

Secondly, It is a matter of promise: They that keep their garments undefiled, and live in high favour with Christ, they shall walk with Christ: we favour those walk with us.

Walking with Christ notes to us three things.

I. That we have peace with him.

II. That we have intimacy with him.

III. That his being so much above us, we should have his favor from him.

And hence I noted the great privilege of the people of God, that they shall walk with Christ.

I. It notes the great satisfaction of the Saints to walk with Christ: they shall be filled with his company.

II. How safe it is, and what safety there is to walk with Christ: he hath a wing to spread over them.

III. What opportunities such have, as walk with Christ.

IV. What liberty such have as walk with Christ.

V. Such as walk with Christ, may be sure he will communicate his secrets to them, he will show them what they have to do.

II. We shew'd you the great goodness of Jesus Christ, that he should take such creatures to walk with him, such defiled creatures.

III. Then let us take heed of keeping our garments undefiled, lest Jesus Christ cast us out of his company, and we can no longer walk with Christ any more. Oh take heed of walking blameless in the ways of Christ.

These things were spoken from the first Point. Now I come to the walking with Christ *in white*.

In opening the Text, I told you *white* might be considered two ways:

I. As



1. As it respects our state, and so that by way of Justification, and thus they shall walk with Christ, but this is not the walking *in white* the Text means.

2. Here is a further walking *in white*, and that is matter of reward to the people of God.

1. To walk with Christ *in white*, it is matter of honor, *white garments* are matter of honor. Princes, great Kings, walk *in white garments*, so the saints of God shall walk *in white*. Christ will honor them, and give them honor among men, because they have kept their garments undefiled. They shall walk *in white* like great Princes and honored persons. *A good name is better than precious ointment*: they that are good indeed, they shall have a good name, they shall walk *in white*. To keep the conscience clean, is to keep the credit clean, and they who are careful not to blot their conversations, Christ will take care of their reputations, that they be not blotted, that they walk with me in honor.

It was worthily spoken in the II. of the Hebrews, *They kept their garments undefiled*, and it was by the power of faith, and they obtained a good report by faith, keeping themselves from the pollutions of the world; they kept themselves a good report. This honor and good report which we get by keeping our garments undefiled, is sure: *Abraham* had an honorable title, *Abraham*, *My Friend*, *And a man after my own heart*. *Isaiah*, verse 4. *Since thou wast precious in my sight, thou wast honorable*; and not only so, that the people of God are honorable in his eyes; but they also sometimes walk *in white*, in the eyes of the men of the world:

world : he can give his people room in the opinions of men, he moves their hearts to think well of them, and he opens their mouths to speak well of them, though indeed the honor which they, who keep their garments undefiled, have in this world, it is most usually from good men, from godly men, and indeed honor of them is most honorable.

It is not much to us what others say or think of us, what the wicked world judge of us, yet I say, God can, and doth sometimes raise a testimony of honor for his people amongst carnal men of the world. *Joseph* would not defile his garments, he walked in white among men, true, he was cast into prison, what of that? he was respected by the Keeper of the prison, and afterward he walked in white.

In the whole Egyptian Court *Daniel* was one that walked in white, with common men of the world, first with the Prince of *Babylon*, he had tender favor with him, he told him he would not disobey God, to please men, yet he did not rail against him, and call him a stubborn fellow, because he would not bow to *Baal*, and afterwards *Daniel* was as great a man as any in all that province, he walked in white. God hath created Testimonies of honor for his people from some men of the world, yea, they many times put white garments upon them. So it was with Christ in the 17. of *Matthew*, and the 4. verse, common men put a good report upon Christ, a white garment. Truly, such the common, this was the Son of God. Truly, this man was righteous and, such he, when he saw him he carried himself as



his death, he gave him a good report: thus it doth come to pass, God doth sometimes keep up their honor in the world, who will not defile their garments; nor touch the Sacrifice of *Baal*, and it follows so with them that the Lord shall clear up their credit, and reputation, and they shall walk in *white*, in *honor*, before the men of the world, 6. of *Revelations*, and the 11. verse, where the Souls under the Altar are spoken of, who were miserably used in this World, *white Robes* were given them, to every one of them, that is, their evidences were cleared.

This may teach us the readiest way to the *white robe*, to the *robe of honor*, it is to keep us from being defiled with sinful practices; certainly they who please God, he can make the world to honor them, if God approve us, he can make the world approve us too, yet we must not think to have all men speak well of us; yet this we may say; if we keep our garments undefiled, we shall walk in *white*, in the eyes of men, if God see our garments in the dirt, and spotted with the filth of the world, it will spoil the honor we should have in the world, as it was said of *Arius*, when his garments were defiled, they called him *Satanarius*, that is to say, devillish: thus it may be, for the Lord hath a time to take our good name from us, to cause our light of honor to be taken from us.

And as he hath caused us to walk in the *white* of honor in the world, so he doth sometimes cause us to walk in reproach with the world: they who defile their garments, loose their honor with men, and they loose their

joy they should have hereafter. 2 *Mal* 9. ver. You have departed from my law, therefore will I make you contemptible in the eyes of all men. It is a design of the spirit of wickedness to draw men to sin, that they may upbraid them, that I conceive is the sense of the Apostle in the 6. of *Galatians* 13. For whether they themselves who are circumcised keep the law, but desire to have you circumcised, that they might glory in your flesh, saith he; oh there are some of this wicked spirit, that would draw men to such and such wickedness, not that they joy in their returning; but that they might glory in their flesh, when as they who stand fast, do even force a good testimony from their enemies: So it was the unhappy chance of *Cranmer*, the Pope did perswade him to subscribe, and did he get any honor by it? No truly, they did upbraid him, and reproach him, and so he had dyed in a raving condition, had not the Lord been merciful to him. I remember a speech of *St. Austin*, about drinking of Healths: Oh, say they, 'tis upon the Kings Birth-day, and we cannot avoid it, if we deny it, say they, we shall be reproached and scorned of all men. He gives them many answers to it, but one as I remember was this, God will so work, that if you wont comply with them, they in their hearts will honor you: and whereas if you did comply with them, they would dishonor you, and say you were base spirited. That is one thing of this point, that keeping close to Jesus Christ will get you this Reward; you shall walk with him in the white of honor: they shall walk in the white of honor with his people, and it may be with the world too.

2. *They shall walk in white, in the white of peace, and joy, and inward comfort.*

I shewed you in the opening of the Text, how the Scripture calls that walking *in white*, then the point is this: What ever becomes of the other white of honor in the world, they shall be sure of this, that abundance of peace, and joy, and comfort shall possess their souls that keep their garments white, they shall walk in the inward white of joy and peace with Jesus Christ, and this is a blessed reward.

Indeed, now this joy, this white of joy, arises in the soul three ways:

1. From the testimony of their own consciences. Oh they who have a good testimony from their own consciences, walk in white. 2 Corin. 1. chap. verse 12. *We have this for our rejoycing, the testimony of our consciences, that in all simplicity and godly sincerity, we have our conversation in heaven:* that is, walking in white: this is our rejoycing, our conscience speaks well of us, and kindly to us, and who is able to express the sweetness of this thing? None can know what this is, but they that have it, as it is said of the *New Name written upon the white stone*, 2 Revelations 17. 'Tis a thing beyond expression what the joy and peace of a good conscience is! Now this I say, that our white garments, and our walking in white, ariseth from the testimony of our consciences.

2. As from the testimony of our consciences, so from that testimony which is greater than our consciences, the Spirit, the shedding abroad of Divine Love: thus it is with those that do not defile their garments, but endure any thing rather than defile their garments, *Romans 5. third, fourth, and fifth verses.*

And not onely so, but we glory in Tribulations, knowing tribulations worketh patience, and patience experient, and experience hope, and hope maketh not ashamed, (and whence was all this?) because of the Holy Ghost which was given to us, this causeth joy unspeakable. *The Spirit it self beareth witness with our spirits, that we are the children of God.* This witness doth cause wonderful joy, much more than the witness of our own consciences.

3. This joy doth arise from that well-grounded Hope which that soul hath that keeps himself clean: hope of enjoying Heaven at last, hope of future glory is our present joy. *5. Romans. 2. verse. By whom also we have access by faith into his grace, even we stand and rejoyce in hope of the glory of God.*

Now they who keep their garments white, have good ground of hope of the love of God, therefore this must needs cause them to walk comfortably, as they who have this hope purifie themselves, so they who purifie themselves have good ground of their hope, and therein great cause to rejoyce, *1 Pet. 1. 5, 6. who are kept by the power of God through faith unto salvation, ready to be*

be revealed in the last times, wherein ye greatly rejoyce, though now for a season (if need be) ye are in heaviness through many temptations.

We walk in white, in hope we have of that Inheritance: now lay these three things together, If they who keep their garments undefiled, have the testimony of their own consciences, and the testimony of the Spirit, shedding the Love of God in their hearts, and a well-grounded hope of future glory, how can it be but these must walk in white with Iesus Christ? that is, in comfort and joy of the Spirit; and of their own spirits.

Thus *David* walked, he had abundance of joy upon his conscience of his own integrity, and of keeping his heart and hands clean from those iniquities his enemies charged him with, *Psalm, verse 3. The Lord shall judge his people. Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.* He appeals to the Lord, the Lord shall judge his people: judge me, O Lord, according to my righteousness. Thus he appeals to God himself, he had so much confidence, and his heart gave him that he kept himself from those iniquities.

So *Job* walkt in white: though his friends blackt him exceedingly, yet he walkt in white in his conscience, *Job 16. Verse 19. Behold my witness is in heaven, and my record is on high, I have not onely a witness in my conscience, but my witness is above.* He walkt in white, notwithstanding all his afflictions from God.

God and his friends. *Hezekiah* walk in this white when Death lookt him in the face: *Lord, thou knowest I have walkt upright with thee.*

I need not stay in the proof of the thing, let me make some Use and Improvement of it.

*Use.* Is this blessed Reward to those who keep their garments white, to walk in the white of peace and joy, then here we see the happiness of all those who are true to Christ and his ways: *119 Psalm, verse 1. Blessed are the undefiled in the way, who walk in the Law of the Lord.* 'Tis just in the language of the Text, they indeed shall walk in white, it is a great part of our blessedness to have peace of conscience, and inward joy. Oh how much better is it, then the peace and joy of this world, and the comforts of this world? *15. Proverbs 13, verse. A merry heart, or another Translation saith, A good Conscience,* and indeed a merry heart, and a good Conscience do but one explain the other, *a merry heart; or, a good conscience, is a continual feast:* Here is no surteting in this feast, but a continual musick, continual joy and comfort, oh how blessed are they who are undefiled in the way!

That which Christ said of the Lillie, *Solomon in all his glory was not arrayed like one of these,* so may I say of the Lillie-white soul that keeps himself white in the world, who keeps himself white in matter of practice, and worship, *Solomon in all his glory was not arrayed like one of these Lillie-white ones!* Oh the rivers of Comfortations that flowes to them, that keep themselves out of the



the puddles of this world ! If you keep your selves from the puddles of the world, from the dung of the world, ye shall have rivers of joy flowing into your souls. I may say to all such, as *Solomon* saith in the 11. of the *Ecclesiastes*, and the 9. verse, *Go thy way* : it is a familiar speaking to them, *Go thy way* blessed soul, eat thy bread with joy, though the world feed thee with the bread of adversity, and though the world give thee nothing but the water of affliction, yet let thy garments be always white, though the world clothe thee in mourning, and cause thee to prophesie in sackcloth with the Witnesses, yet be of good comfort. O Lillie-white soul, for God now accepteth thy works, now drink thy wine with a merry heart, thy labor, thy ambitious labor is that, whether present or absent, thou mayest be accepted of him, thou hast the fruits of thy labor, the Lord accepts thy works, therefore rejoyce in it. Here is the happiness of those who keep themselves clean from a defiled, and a defiling world.

2. This Point gives us an account why the servants of Christ stand so strictly upon their terms with the world, even while some call it peevishness, others ignorance, others wilful stubbornness.

What is the reason ? The reason is, because they understand in some measure, and have had experience in some measure, what it is to walk in some measure with Christ in white, and it hath left such a relish upon their souls, that they would not loose it for all the dainty morsels of this world, they had rather indeed walk with Christ in white, than walk with the world in scarlet,

let; therefore they must stand upon their terms, *Proverbs 10. verse 32. The lips of the righteous know what is acceptable:* The Lips are instruments of Speech, not faculties of Knowledge. Ay, but there is a great deal of commerce and converse between the Speech and the Understanding; and a righteous man will speak nothing with his lips, but what he understands, therefore he is said to understand. The lips of the righteous know what is acceptable: To whom? *The lips of the righteous know what is acceptable to God,* for they are acquainted with his Rule, and God hath shewed them his Covenant, he hath shewed them the pattern of his House, and the way of his Worship: now because they are pretty well skilled, and know what is acceptable to God, therefore they will run any hazard, undergo any affliction, rather than do any thing that will not please God, or be hurtful to their own consciences; they are afraid of losing their peace, and comfort, and joy with God, therefore they will not let go the ways of God, as *Job saith, Job 27. verse 6. I hold fast my integrity, and my heart shall not reproach me so long as I live:* as if he had said, You my friends have reproached me, and I must bear it, but I am resolved my heart shall not reproach me so long as I live.

The Heart or Conscience is a busie faculty, and hath many offices, it records what we do, and comes as a witness: the conscience is judge of what we do, and accordingly reproves what we do amiss; therefore saith *Job, He take care of this:* I am more afraid of the report of conscience, then of any man whatsoever, therefore I will not do any thing that may cause my conscience

science to reproach me as long as I live, This is upon the heart of Gods people, they are resolved, let men reproach and rail against them as much as they will, their hearts shall not reproach them.

3. In the third place, let it be a word of Caution and Admonition to all at this day, to take heed of defiling their garments: If you defile your garments, Christ will pronounce another sentence, he will pronounce a sentence against you, he hath threatnings for those who defile their garments: In the place of rewards, for those who keep them clean, they who defile their garments, shall walk in garments of black, in the black of dishonor, as Job saith, *I walk all day mourning without the Sun*; the Sun of Righteousness shall not shine upon them; oh what bitter and sower things have many tasted for defiling their garments, when for favor of men, or to please men, they have stained their own garments! What sad bitter things hath been upon them, how hath conscience risen up against them! oh take heed of the After-claps of conscience, I may say take heed of the Thunder-claps of conscience, for they will come upon you one time or other, if you defile your garments: As they who to please men defile their garments, often fall into their displeasure, whose favor they sought; so oftentimes such fall into displeasure with themselves, or to be sure they shall at last: there is many a one lives under the disfavor of his own conscience, many a one that his conscience will not give him a good word, or good look, whence hath it been: they have defiled their garments. They who venture to

do things displeasing to God, shall not long be pleasing to themselves.

The story speaks of *Francis Spira*, that to please men to save an estate, he defiled his garments, and he presently fell into rebuke of himself, and lived under the rebuke of his conscience a long time.

*Jeh 8. 15. v.* speaking of the Hypocrite, *his hope shall be cut off*, the word signifies to loath, so some translate, *his hope shall be a loathing to him, he shall loath his hope*. There is twofold loathing: First, a loathing to repentance; that is, a gracious loathing, a loathing our selves for our sins against God. And there is a loathing of despair, and that is the loathing there meant: the Hypocrite shall loath his own hope, that is, he shall loath it despairingly. 'Tis an affliction to be loathed by men, but 'tis a dreadful judgement, to be loathed of our selves despairingly; this is the suburbs of hell, for this will be the portion of the damned for ever, for their vanity, for their madness, 'tis next to the Regions of hell, for their worm dyeth not; and that is the worm of conscience: Oh therefore take heed, conscience may be silent; yea, it may flatter for a time, but when conscience is provok'd, it will speak, yea thunder.

There is no such thundering Preacher in the world, as conscience is. The Thundering of Mount *Sinal*, is not like the thundering of our conscience.

Fourthly and lastly, Let it be for Exhortation, and in-

incouragement, for Christ here makes it an incouragement, so let this be an incouragement to keep our garments undefiled, the remembrance that we shall walk with him in white, in the white of peace, and joy in this world, who would not walk in this white? who would not be among those who keep their garments white in the midst of a defiled, and defiling world?

Let me give you but a threefold Consideration, to stir you up to an exceeding Exactness and Carefulness, not to defile your garments, seeing there is such a Reward promised, such a Habit of White promised, as this White, wherein we shall walk with Jesus Christ. It is an Angelical Happiness, so much Heaven is come down upon ye while you have this White. 'Tis Heaven before Heaven. *Matthew 28. verse 3.* the Angel that came down to the Sepulchre of Christ, his Raiment was white as the Light. The Martyrs when they had Angelical Apparitions, they always appeared to them in white, as one upon the Rack thought he felt an Angel supplying him, while his enemies tormented him.

Christ calls the Pharisees *whited Sepulchres*, they are whited, but whited sepulchres, that is a woful condition to be whited like a sepulchre. Thus it is with those who defile themselves, they are whited walls, and whited sepulchres. They that keep themselves white, shall walk in white, shall have Angelical glory.

Secondly, Consider this white, or walking in white, is such as conquers all the blackness of this world: 'tis not possible for the world to alter the colour of this white,

how much dirt forever they put upon it: this white will be white still, they cannot turn it so be black, they cannot take away this peace, this joy from us, they cannot strip us of this habit, they may pull off your fine garments, but you cannot be stripped of this white. *For joy shall never take from you.* 2 Cor. 6. 20. *As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet freely possessing all things.* The world may put us into a sad case as to the world, yet we are not out of our white garments; always rejoicing. *Isaiah 3. 17.* Although the Fig-tree shall not blossom, neither shall fruit be in the Vines, the labor of the Olive shall fail, and the fields shall yield no meat, and the flock shall be cut off from the fold, and there shall be no herd in the stalls, this cannot take away the white garments, no, saith the Prophet, *yet I will rejoice in the Lord, and joy in the God of my salvation.* 'Tis a conquering joy, turns all sorrow into joy, and blackness to white, therefore keep clean.

Thirdly, Consider this (this white of peace and joy, as 'tis a joy unconquerable, so 'tis that will be with us most when we most need it, when worldly joys are farthest from us, then this joy will be near to us; that is a marvellous comfort, to have comfort in its season. The Martyrs who have kept themselves white, have had this white, and walkt in this white; but when they have most need of it, and come actually to suffering, then they have had most of it. This is a blessed thing! this the Martyrs of Jesus Christ have given witness of, although they have had peace and joy in their consciences at other times, yet never so much as in the hour of tempta-



*Mr. Gifford's Second Lecture*

*Isaiah*. When they have been cast into the Cauldrons, they have had white garments; when they have been cast into prisons and dungeons, how have they joyced? 'Tis said of *Paul* and *Silas*, they were such that kept their garments undefiled, and they had a great deal of peace and joy when they were put in the Stocks and Dungeons. Then they sing at midnight: what an enlargement of heart had they at that time?

So is the *Scourge* of ancient and later Times: how have they joyced, and gone triumphing to the *Gibbet*? for when *Christ* great took of this white. It hath been the first of his triumphs to put fishy garments upon the *Martyrs*, making pictures of Devils upon them; and as their malice hath risen to the height (that in time of sufferings) to make them look like Devils, then the Love of *Christ* hath risen to the height, and they have been full of peace and joy at that time, therefore be encouraged to walk with *Christ* in this white. This white is an *Angelical Habit*, 'tis an unconquerable Habit, and 'tis that will be with us most when we have most need of it. I should have added a third, as walking with *Christ* is an honor, and 'tis walking in the white of peace and joy.

So thirdly, 'tis a truth of walking with *Christ* in the white of glory, as in the *Transfiguration*, which was a Type of Heaven, *his raiment was white, so as no fuller on earth was able to whiten it*, and that is it which I might have spoken of to ye, that they who keep their garments undefiled here, shall be sure of that to walk with *Christ* in glory hereafter. If we should sail of the

